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classification. Practice is characterized by vagueness and a very wide and loose, instead of a specific, use of many of these terms. The term *khitshipidi* denotes primarily a swelling or tumour containing white matter. In practice we have found it applied to scrofula or glandular swellings below the ear, which were cut open and squeezed, to slime coughed up and said to be internal *khitshipidi*, and to general aching of all the teeth or tenderness of the gums with no sign of matter. Similarly the term *ŋɔbɛ*, bleeding of the nose, is often applied when there is no bleeding, but general debility, in which case the trouble is thought to be caused by blood in the body that should, but has not, come out. Such false correlations are due not merely to wrong conceptions of cause and effect—any evidence suggesting the presence of blood suffices to incriminate that arch enemy of health—but also to careless observation and loose reasoning. This laxity in medical conceptions is in marked contrast to the logic and coherence of other arrangements of the society. Inaccurate observation and undeveloped symptomatology must be attributed to the extensive reliance, firstly, for diagnosis of all but the most everyday illness upon the divining dice, and, secondly, for curing upon what in the last resort is the psychological rather than the physical.

Lovedu therapeutics includes a number of treatments that have undoubted curative value, but many more are based on purely magical assumptions. On the whole, those which we should consider to be of some medical value are chiefly home remedies of the humble non-divining herbalist. The higher one goes in the medical scale, the more divorced from scientific principles become the treatments. Simple ailments are dealt with very much as among Europeans: sniffing up water is used for colds, the milk of a certain euphorbia is supplied to draw out deep-lying thorns; splints of strips of wood are used for broken limbs or sprains; teeth are extracted by being levered up by means of an instrument like a poker, which is inserted between the roots, a method said to be no more painful than the clumsy use of European forceps. Very detrimental to the speedy recovery of wounds is, however, the practice of scraping or washing off all matter before each application of healing powders. This destroys the new young tissues, delaying for months the healing of sores that normally takes weeks or even days. Use of enemas is unknown and emetics are not nearly as common as among the Zulu. With the Lovedu as with us the commonest treatment is the drinking of medicines. Instead, however, of the bottle of medicine we receive, a Native is given a small bundle of roots or twigs cut into even lengths to take home and boil in water which is drunk or used for making a soft porridge. Sometimes the medicine is bruised and a cold infusion made. There is none of the careful measurement of quantities characteristic of the mediaeval apothecary or of prescriptions found on Egyptian papyri, but the amounts used are not wholly undetermined, for in practice the smallest pot is used and 1 to 2½ pints of water are added; the dose seldom exceeds a few mouthfuls taken once or twice a day for a few days only. If this is not effective, something else will be tried. Wet cupping is a common home remedy, as the numerous scars on head and shoulders of people testify. After scarification, a cupping horn is applied, the narrow

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end of the horn being closed by a piece of beeswax, in which a small hole can be made when the mouth is applied for suction. Vein-cutting, however, requires greater skill, though even this operation is outside the province of the diviner. A vein on the back of the hand or on the instep is lifted with an awl and cut with a piece of iron or a razor blade. When enough blood has run out, cold water is applied and the cut held tightly with the fingers to stop the bleeding. This is a common treatment for illness believed to be due to unwanted blood in the body.

Scarification, except in the mutual inoculation and blood mixing of husband and wife prior to their first sexual intercourse after marriage and after the death or miscarriage of a child, is a treatment that is directed less at the evils of blood than towards a strengthening of the body or part of the body by the insertion of medicine. It is used in curing headache, for sprains and broken limbs, and for all 'strengthenings', such as that prior to taking a child out of the hut for the first time or the 'fixing' of one's body against witches. For general strengthenings, incisions are made on all the joints and on other parts of the body, such as head and neck depression, which are considered important. Scarification is, with the drinking of medicine or eating of powders, quite the most common form of medical treatment; it is used in the home as much as by diviners and forms part of many other treatments, such as the vapour bath. By far the most interesting form of scarification is, however, '*hu thumula*' (vaccination) against smallpox in which matter from the pustules of affected persons, mixed with other medicines, is inoculated to introduce the disease in a mild form. It is done on the dorsal side of the wrist or on the forehead, a pattern which supports the claim that it was known prior to the advent of the European; moreover, the ingredients of the serum used by Europeans are not known. Possibly the treatment was borrowed from Arabs, who were the first to study smallpox and measles. The old method was still widely practised in the 1938 smallpox epidemic, for, though it was realized that it 'called' the disease instead of curing it, people noted that, despite European vaccination, there was still much illness.

Steaming and the vapour bath also form part of the practical elements in Lovedu medicine. There are various forms of steaming and smoking, all of which go by the same term. To 'loosen' a cough, chips of a certain root may be placed in a pipe with a live coal and smoked; to purify a person after a death, chips are charred on a potsherd and the smoke inhaled through a reed; before being taken out of the hut, a new-born child is held naked in the smoke of burning chips or root and bark; boils and other swellings are brought to a head by the application of the steam of boiling roots. To cure fever or general weakness of the body after an illness and for purification of husband and wife after the death of a child the procedure is more complicated. Red-hot stones are put into a large pot of medicated water and when it bubbles and boils the patient, naked except for a cloth passed between the legs, is covered with a blanket and steamed. After much spluttering and shouting, he is taken out, sprinkled or washed down with cold water and then either scarified on the joints or subjected to *hu hata*—that is, a river stone is pressed on the joints and is later taken back to the river. This treatment is considered too drastic